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PSYCHOLOGY.

Sex in Government.—The task which those persons have undertaken who desire to change the present relations of women to government in this country is a formidable one. We refer to the woman-suffrage movement. This journal does not enter the domain of politics; but the relations of the sexes have a history far older and deeper than human government, and, as a phenomenon of Nature, they fall within our scope.

To those who have studied the sex problem from the scientific stand-point, the doctrine that the sexes are thoroughly distinct mentally as well as physically goes without saying. That the different functions imposed on each by Nature for countless ages should produce characteristic mental peculiarities follows from all laws of mental evolution. And those of each sex who have had opportunities of studying the other probably agree that such is the fact. A different opinion could only be entertained by persons whose opportunities have been small, or by persons who are themselves not normal types. The plain facts are these: The function of child-bearing has long since incapacitated the female sex for a longer or shorter part of her life from taking any considerable share in the labor necessary for support and defence. Her maternal instinct, apart from child-bearing, is still further destructive of success in these directions. Hence these labors have been undertaken by the male, who is not only free from these disabilities, but has additional adaptations for such work. The result of this division of labor has been to develop the distinctive qualities, and the latter have caused in turn still further divergence of function. It is demonstrated that the sexes of civilized man are more diverse than those of savage and primitive man, both physically and mentally.

The practical question is, Do the peculiarities of women incapacitate them from taking part in government? To answer this question we must examine the nature of the social—and in so far political—contract under which the sexes co-operate. We begin at the beginning. Woman is physically necessary to man. Man is necessary to woman for support and defence. On this basis the superstructures of civilization rest. Exceptions to this law are relatively few and of but temporary duration. Primitively, then, woman was more or less of a slave to man, much as weaker men were to stronger men. The evolution of the moral qualities has of course ameliorated the condition of the weak, and especially that of woman. The present advanced position of woman rests entirely on a foundation composed of the moral qualities of the man. Should these qualities fail her, her position reverts to its primitive stage. Under our present system, should she be treated barbarously by one man, she can call in the aid of other men for her protection. And this she

is very sure of getting if her cause is good, for the administration of justice is one function of government.

Let us suppose that woman should share equally with man the administration of justice. Could she execute her decisions in case of the opposition of men? Not if that opposition should be sufficiently strong. But supposing that a majority of men were on her side, would women stand as good a chance of justice from their own sex as from men? Knowledge of women answers in the negative. We think women generally would prefer to trust men for justice in preference to women. It is evident, then, that in those departments of government which most concern women, their aid is unnecessary. We do not touch on the many questions of government "support and protection," into which women generally do not care to enter.

The primitive reason why men protect and support women remains in as full force to-day as it ever did, and through it the latter get more than justice. And if the diversity of sex characters continues to increase as it has been doing, these reasons will grow stronger instead of weaker. We see no evil in such a prospect. The passion, emotion, or sentiment of love is a great civilizer. Like the lower creation, man puts on his best dress under its influence. No greater evil can befall society than the undervaluation of this sentiment. The slurs upon it, which are so common in society and in the press, come from persons who either do not understand the order of nature, or who are forbidden by some sinister destiny from conforming to it.—C.

Immortality of the Personal Consciousness.—A symposium on this subject was recently published in the Easter number of the *Christian Register* (Unitarian) periodical of Boston. Eighteen scientists, all American excepting one (Dr. A. R. Wallace, now in this country), sent short articles expressing their views on the following three questions, propounded by the editor of the *Register*: "1. Are there any facts in the possession of modern science which make it difficult to believe in the immortality of the personal consciousness? 2. Is there anything in the discoveries of science which would support or strengthen the belief in immortality? 3. Do you consider the question beyond the pale of science altogether?"

The replies are various, and may be classified as follows:

I. The evidence from science is opposed to a belief in immortality (4).

A. No affirmative evidence mentioned. Leidy, Ward, Newcomb.

B. Immortality a gift of God. T. S. Hunt.

2. Agnostic (1).

E. S. Morse.

3. Science not unfavorable (8).

- A. No affirmative evidence mentioned. Gray, Lesley, Dana, Gould.
- B. Evidence derived from revelation. Young, Cook, Hill, Barnard.
- 4. Evidence from science affirmative (5).
 - A. No evidence cited. A. Hall.
 - B. Evidence psychophysical. Pierce, Cope.
 - c. Evidence spiritualistic. Wallace, Coues.

MICROSCOPY.¹

EYES OF MOLLUSCS AND ARTHROPODS.²

Preparation of Young Pectens from 1-3 mm. long. I. MOLLUSCS.—1. Specimens are placed in a mixture of equal parts of sublimate and picro-sulphuric acid. After ten or fifteen minutes they are washed in thirty-five per cent. and seventy per cent. of alcohol.

2. The shells are then opened and the mantle dissected out with needles. Thus treated, the shape of the mantle is well preserved, whereas if removed before hardening it becomes much coiled and twisted.

3. Each mantle edge may be cut, according to its size and curvature, into three or four pieces, and these will then lie sufficiently straight for convenient sectioning.

It is necessary to use a different reagent for nearly every part of the eye.

The Rods.—Chromic acid gives the most varied results according to the strength, time of action, and temperature of the solution, or by various combinations of these three. For instance, one-twentieth to one-fifth per cent. for thirty to forty hours failed to give any conception of the structure of the rods, while other parts of the retina, and of the eye itself, were well preserved; but when allowed to act for half an hour at a temperature of from 50° to 55° C., perfectly preserved rods with their nervous net-works are obtained, while, on the other hand, the remaining tissues become so granular and homogeneous as to be unfit for study. This treatment allows the rods to be removed in flakes and their ends examined without the aid of sections. *It is only in this way that the axial nerve-loops can be observed.*

The Lens.—The lens is best prepared for sections by either sulphuric or picro-sulphuric acid; by the first reagent its shape is best retained, and the lens itself is less liable to be drawn away from the surrounding tissue; the latter reagent, however, brings out more sharply the configuration of the cells and allows a better stain of the nuclei to take place.

The Retinophoræ.—The retinophoræ are well preserved by nearly all the reagents; but in sublimate, in picric acid, or in

¹ Edited by C. O. WHITMAN, Ph.D., Milwaukee, Wisconsin.

² Dr. Wm. Patten, Mitth. a. d. Zoöl. Station z. Neapel, vi. p. 733, 1886.